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PLOTINS STELLUNG ZUM Gnosticismus und kirchlichen Christentum. Von CARL SCHMIDT.—FRAGMENTE EINER SCHRIFT DES MÄRTYRERBISCHOFES PETRUS VON ALEXANDRIEN. Von CARL SCHMIDT.—ZUR HANDSCHRIFTLICHEN UEBERLIEFERUNG DES CLEMENS ALEXANDRINUS. Von OTTO STÄHLIN. (= *Texte und Untersuchungen zur Geschichte der altchristlichen Literatur*, N. F., V. 4.) Leipzig: Hinrichs, 1901. Pp. xi + 90; + 50; + 8. M. 5.

SCHMIDT examines a somewhat neglected aspect of the system of Plotinus: its conscious relation to Christianity as encountered in a Gnostic form. Porphyry's life of Plotinus mentions the presence (in Rome) of many Christians and of other heretics who are perverts from the ancient philosophy. They use works of authors whose names suggest Alexandrian origin and apocalyptic works ascribed to Zoroaster, Zostrianos, Nikotheos, Allogenes, Mesos, and others. Apparently Plotinus had among his hearers personal friends of long standing addicted originally and still to Gnostic speculation, and successful in making converts by their disputations. Plotinus not only commissioned Amelius and Porphyry to examine the genuineness of these apocalypses, but combated the doctrine himself with the arguments preserved in the ninth book of the second *Ennead*. Plotinus represents his opponents as compounding a special philosophy out of Plato and new-fangled oriental notions. Fascinated by the latter element, they disparage the blessed ancients of thought. The polemic against the sect is so confined to the main points at issue between them and Platonic monism that the special place of the sect among Gnostic schools is not at once clear. There are resemblances to the Valentinian mythology, but the apocalyptic literature, hardly to be expected among later Valentinians in the West, furnishes another clue. Data in Clement of Alexandria show like speculations and similar repudiation of the moral law and the use of an apocalypse of Zoroaster among the followers of Prodicus, who were not a distinct sect like the Valentinians, but belonged to the large group of Gnostic conventicles originating in Syria and widespread in Egypt under various names (Sethians, Ophites, etc.). In this general group, according to Epiphanius, "Seven Books" of Allogenes had currency, and the Coptic works of the Bruce codex attest also an apocalypse of Nikotheos. These and other facts seem clearly to identify the Roman group disputing with Plotinus as a later manifestation of the earlier known Egyptian party.

In this discussion Schmidt adds nothing of substance to his work

on the Codex Brucianus (1892), but he presents the materials freshly in relation to a topic suggested in his former work. He conceives the epoch as one in which three systems of Alexandrian thought compete for supremacy and mutually affect one another. These systems are typified by the names of Plotinus, Valentine, Origen, and have their ultimate roots in Greek philosophy, oriental myth, and Jewish monotheism. They have ideas alike in form, but totally unlike in value and in the correlated practical ideals. Gnosticism and Christianity made compromises—they were Hellenized; but the exact manner in which this process went on is not yet so clear as the fact itself. Schmidt arouses interest in this historical problem without as yet furnishing an exposition. His special object is to show that the Neoplatonic school, even from its beginning, was largely shaped as a reaction against Christianity, and that Plotinus, not Porphyry, began the Neoplatonic polemic against the new religion. In all this Schmidt's enthusiasm carries him too far. He does not succeed in showing on the part of Plotinus any consciousness of Christianity proper. He contributes only an ampler consideration of the fact that Plotinus had to combat Gnostic utterances in his own conferences. While it is probable that the arguments of *Enn.*, III, ii and iii, are prompted by the Gnostic ascription of the world to an evil demiurge, the extent of the polemic outside of *Enn.*, II, 9, is exaggerated. The defense of free will against fatalism, for example, is surely aimed at the Stoics, and the repeated attack on the idea of deliberate creation of the world in time by a conscious exercise of power can hardly be traced so confidently and exclusively to the Christian provocation. By making the primal absolute unity above consciousness, Plotinus was compelled, by needs of his own speculative system, to antagonize a conscious production of the manifold from the one. Schmidt's point of view is justified only in the larger relation in which Kirchner has already exhibited the system of Plotinus as an expression of a classical revival against the inroads of oriental influences.

In his second contribution Schmidt draws a long bow. The fragment published from a Coptic manuscript is plainly from Peter of Alexandria, but the editor is not content without thorough detail concerning the career of Peter in the Diocletian persecution. A doubt of the authenticity might appeal to the common notion that strict observance of Sunday began with the legislation of Constantine, while here, ten years earlier, a strict observance is enjoined. It is prudently suggested, however, that imperial legislation would correspond to

Christian preferences already expressed. Subsequent church arguments, furthermore, appeal to the sabbath laws of the Old Testament, a norm that had long been operative. The fragment is of interest only when, as here, a competent scholar brings its details into relation with the full apparatus of his knowledge.

Stählin shows that of the texts used for the *editio princeps* of Clement's *Protrepticus* and *Paedagogus*, P (Paris 451) is the original source, and that deviations from it are due to the carelessness or arbitrary corrections of copyists and printer. Other Paris MSS. ("vielleicht nicht belanglos," Harnack, *Altchr. Litt.*, I, p. 316) are reported as valueless for the construction of the text of Clement.

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DIE GRIECHISCHEN CHRISTLICHEN SCHRIFTSTELLER DER ERSTEN DREI JAHRHUNDERTE, herausgegeben von der Kirchenväter-Commission der königl. Preuss. Akademie der Wissenschaften. *Das Buch Henoch*. Herausg. von DR. JOH. FLEMMING und DR. L. RADERMACHER. Leipzig: Hinrichs, 1901. P. 171. M. 5.50.

THE appearance of a new edition of the book of Enoch in a series professedly devoted to the works of the Greek Fathers may reasonably occasion something like surprise. No doubt its admission into patristic literature is meant as a recognition of the Christian interpolations it contains, but even as such it must be deemed unwarranted. But if it is not patristic, neither is it Greek in any but the most partial and secondary sense; and the propriety of its appearance in the series of the Prussian Academy is left more than questionable.

The present editors have undertaken two things. They present a German translation of the Ethiopic version, the only even probably complete form of the work, and side by side with this they present the Greek text as far as it is preserved. The Ethiopic text underlying the German translation is not that of Dillmann, but a new one of Flemming's own creation; and, while no Ethiopic characters appear in the volume, this translation seems to have been, in the minds of the editors, the most important, as it is the most extensive, part of their work. Thus in the introductions concise but complete descriptions are given of the known manuscripts of the Ethiopic Enoch. But, inasmuch as the volume is designed obviously for men who do not use Ethiopic, this catalogue, valuable as it is, seems out of place. It